UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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THE LIBERAL PREACHERS OF AMERICA OUT OF THE PULPIT.

VI.

RALPH WALDO EMERSON.

JENKIN LLOYD JONES.

TRANSCENDENTALISM.

American life has given no word that has been the butt of more ridicule, a more shining mark for the arrows of witlings, the target against which theologians have hurled their heaviest anathemas than the word "transcendentalism." It has the misfortune, first, of being a word of five syllables; when uttered it leaves upon the ear a sonorous tread exceeding the sense it conveys to the average mind; as a consequence it has been taken as the symbol of mental inflation and bookish pretentions. Secondly, 'tis a word of metaphysics, domesticated in the English language from the philosophy of Emanuel Kant, the giant in abstract thought, it has seemed to the utilitarian followers of "Poor Richard" as a dreamy intruder, a thing of mist, void of substance. From these reasons the preacher has represented it as some vague but very dangerous form of atheism; some new fog of infidelity pervading chiefly the atmosphere of Boston. The politician has called it "moonshine," dazing its followers so they are unable to see their way in a work-a-day light of expediency. The economist has represented it as a form of infatuation which fails to "pay cash."

But the student, who turns not aside for foolish prejudices, discovers that transcendentalism is no erratic creation of Boston or Concord, that, indeed, it is not an "ism" of any kind, but rather a phase of thought and method of mind represented by such master spirits as Kant, Jacobi, Fichte, Goethe and Richter in Germany, Cousin and Jouffroy in France, Coleridge, Wordsworth and Carlyle in England, as well as the religious methods and faith of most of the spiritual seers of history from Joan of Arc up through Fox and Swedenborg to Socrates, Buddha and Jesus. It is the surety that there are verities that *transcend* the limits of our sensation, that there is knowledge acquired through other than the five gateways of the body. 'Tis a belief in imponderable realities; 'tis spiritualism as opposed to materialism; 'tis the assurance that Wordsworth was quite sane when he wrote of

> "A light that never was on land or sea."

Transcendentalism as a word may pass away. The metaphysics of its devotees may be necessarily modified, but if it means anything it is the friend and not the foe of Religion. It reassures but never rebukes piety. It has too long been a term of reproach in many mouths, while it should ever be spoken of with honorable respect. For it stands not only for a line of beautiful spirits with clear heads, warm hearts and willing hands, but also as W. C. G. well says in the life of Dr. Gannett, "The age of the Transcendentalists in New England was an age of wide awakening, of general quickening in mind and conscience." Among all those who believe that man is given a firmament within as well as without, and that it is possible for him to establish internal connections with truth and to "verify his sky-born visions," Emerson, by common consent stands as major prophet. His words must pass into the literature of life as the oracles of transcendentalism. If it had a Gospel, as I think it clearly had, its best statement must be found in the prose and poetry of Ralph Waldo Emerson.

WRITINGS.

Prose and Poetry. These two words suggest the final perplexity of the writer of this article. Presumptuous and difficult as it is to write of Emerson at all; to write of Emerson, the poet, in such a way as not to trespass upon the province of a coming article which is to speak of Emerson, the prose writer, is still more embarrassing, for surely his grandest poetry is found in his prose, and the student of Emerson will find the sentences from his essays crowding continuously to the tip of tongue and pen while his poetry often seems but the thoughts familiar in his essays, more or less strangled by the metre. The one small volume which contains the poems in the latest edition, containing but sixty-four poems in all, most of them very

brief, ought not to be appealed to for its testimony to liberal religion, until after the ten volumes of prose have been thoroughly interviewed and the reader has discovered in them, not only the mind but the heart of Emerson.

Says a critic, "People either read Emerson patiently and earnestly, or they do not read him at all." Such a reading of this volume of poems, with a view of discovering the author's testimony to religion, will disclose—first, a remarkable absence of the conventional phrases of religion. The commonplaces of the pulpit "conversion," "sanctification," "heaven," "hell," "immortality," "Bible," "Jesus," even "God," seldom occur, and some of them never. There is here a conspicuous absence of all the church dogmas, which is very significant, particularly if we concur with the *Atlantic* critic, as I most heartily do, "that Emerson, more than any other modern poet, gives the notion of inspiration." The inference, I think, is fair, that however necessary the dogmas of orthodoxy or the ritual of papacy may be to salvation, they are not essential to inspiration. Should they be necessary to secure for the soul a seat in the galleries of heaven, they are not essential to fit one for the choirs of earth. A belief in the "Trinity" and an abiding faith in "eternal damnation," are the conditions upon which some of the sects ordain their ministers, but they do not seem to be the conditions upon which God annoints a singer. To be a deacon in most of the churches, one must sign certain articles of faith which God does not exact of his poets. Emerson has given to the world lines, though few in number, which unquestionably belong to permanent literature. A few of them will unquestionably find their place in the anthology of humanity, and this he has done without the help of those conventional beliefs which are held to be essential to a communicant in any of the creed-based churches.

THE MAN.

In this closing study of the American poets and their testimony to liberal religion, it is proper to carry this argument a step farther. Applicable to all of them, it is pre-eminently so to the poet under consideration.

Between every line of this poetry we catch the rhythm of a beautiful life. Back of the "transcendentalism" in his thought, we discover the transcendent dignity of his being, a moral nature exceptionally sweet and tender as it is firm and large. Says Lowell, "If ever there was a standing testimonial to the accumulative power and value of character, we have it in this gracious and dignified presence." It is not necessary for present purposes to prove that this dignity of character has an essential connection with his undogmatic and non-evangelical religion. Admitting that it is the result of other causes, that, as some one has said, "all the bigotry and hardness had been strained out of his blood, leaving only culture and ethical vigor," the perplexity still remains for the dogmatist and the sectarian to know what to do with Emerson and his fellow singers who have been presented in this series of articles. In life they have accepted for themselves no atoning blood. In death they can avail themselves of no saving scheme. On any of the partialistic theories of religion, Emerson, the singer and poet, presents a problem which can be solved in no better way than according to Father Taylor's memorable formula. When asked what would become of Emerson at death, he thoughtfully replied, "I don't know. 'Tis evident he knows no more about the plan of salvation than Balaam's ass; but it will never do to send him to hell, for he'd certainly modify the climate, and the tide of emigration would set in that way."

Let it not be supposed that we discover the secret of either the song or the life in the absence of dogma, or the denial of creed, for he who reads this volume of poems "patiently and earnestly," soon discovers that Emerson, of all modern poets, deals least in "pale negations." From these poems a very solid and respectable "body of divinity" might be compiled. His affirmations are almost as numerous as his lines. Let us attempt to enumerate some of his affirmations:

REVERENCE.

Dogmatism is born of self-consciousness; reverence of world-consciousness. The bigot puts the emphasis upon himself; the worshiper upon the not-self—the universe. The one boasts of his certainties, draws sharp distinctions; the other confesses his ignorance. Boundaries fade in the wider vision:—

> "Line in nature is not found;
> Unit and universe are round."
>
> * * * *
>
> "Beauty through my senses stole;
> I yielded myself to the perfect whole."
>
> * * * *
>
> "All are needed by each one;
> Nothing is fair or good alone."
>
> * * * *
>
> "Through a thousand voices
> Spoke the universal dame:

Who telleth one of my meanings
Is master of all I am."

* * * *

"There past, present, future shoot
Triple blossoms from one root;
Substances at base divided
In their summits are united."

NATURE.

This realm to this poet is not limited to tangible substance or inferior creations, but it is the organ through which the mystic wind of the spirit plays, preaching unity and life, the Parthenon "earth proudly wears"

"As the best gem upon her zone
Egypt's pyramids and England's Abbeys.
Nature adopted into her race,
And granted them an equal date with Andes and with Ararat."

This same fertile mother gives both the rare Rhodora and the word of the prophet, one

"Accent of the Holy Ghost,
The heedless world hath never lost."

To the former he says,

"The self-same power that brought me there brought you."

Of the latter he says,

"Out from the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe."

Nature teaches Emerson no soft sentimentalism. The snow-storm as well as the bumble bee, the pine tree as well as the titmouse, yield to him their l sson—

"My garden is a forest ledge,
Where wind and birds are sowers,
For Nature beats in perfect tune,
And rounds with rhyme her every rune."

MAN.

Though temples do seem to grow as grass to this poet and Socrates, Shakespeare and Jesus are firmly belted by Nature and in Nature. They belong to that "wheel on which all beings visibly ride," yet man is by no means dethroned; he stands the royal factor in Nature; his importance enlarged not destroyed by this unity.

"A ruddy drop of manly blood
The surging sea outweighs."

"The man-child glorious" is the "summit of the whole," and Nature says

"I travail in pain for him,
My creatures travail and wait.

* * * *

"Let war and trade and creeds and song
Blend, ripen race on race,
The sun-burnt world a *man* shall breed
Of all the zones and countless days."

* * * *

Even the poor grass 'plots and plans'
What it will do when it is man."

CHARACTER.

Not merely to the outward semblance do the "journeying atoms" tend, but to the "man in man imprisoned," these poems teach the religion of character.

"For gods delight in gods,
And thrust the weak aside;
To whom who scorns their charities,
Their arms fly open wide."

"Go put your creed into your deed,
Nor speak with double tongue."

"When duty whispers low, *Thou must*,
The youth replies, *I can*."

"Better die for beauty than live for bread."

"Speak the speech of innocence

* * * *

For he that feedeth men serveth few;
He serves all who dares be true."

"What is excellent,
As God lives is permanent."

This poet believes that an "embattled farmer" may fire a "shot that will be heard 'round the world," and thinks "no virtue goes with size,"

"For well the soul, if stout within."

"The sky dotes on cheerful song."

"The solid, solid universe
Is pervious to song."

The storm-resisting and winter-defying titmouse points to him one important element of character:

Here was this atom in full breath,
Hurling defiance at vast death;
This scrap of valor just for play
Fronts the North wind in waistcoat gray,
As if to shame my weak behavior;
I greeted loud my little savior.

GOD.

"Who can tell him what he is?
Or how meet in human elf
Coming and past eternities."

"Draw, if thou canst, the mystic line,
Severing rightly his from thine,
Which is human, which divine.

"This is he men miscall Fate,
Threading dark ways, arriving late,

But ever coming in time to crown
The truth, and hurl wrong-doers down."

"For he that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man."

"So nigh is grandeur to our dust
So near is God to man."

"He is the axis of the star,
He is the sparkle of the spar,
He is the heart of every creature,
He is the meaning of each feature;
And his mind is the sky
Than all it holds more deep more high."

"The Providence that is most large
Takes heart like thine in special charge."

CONCLUSION.

But he who insists on finding what Emerson perhaps never had, certainly what he never gave, a *system* of thought, must look for it elsewhere than in his poetry. Enough has been said to show that his lines are probably more unsatisfactory to the dogmatist than any other in American poetry. His is the mental vision so wide that it catches glimpses of the opposite hemispheres of the globe of truth, and frankly reports both visions, not intimidated by the apparent contradiction. He does not attempt to complete the circle, is content that

"The *soul* sees the perfect,
Which the *eyes* lack in view."

I like a church; I like a cowl.
* * * *
Yet not for all his faith can see
Would I that cowled churchman be;
Why should the vest on him allure,
Which I could not on me endure?

"THE PROBLEM."

This is "the problem" of every large thinker, the paradox of lamest souls. Enough also has been said to show that his lines are like dynamite —impossible to condense but easily expanded. They have explosive possibilities to break the rock-ribbed creeds and let the imprisoned soul go free to soar in the upper air of that religion which crystalizes into Freedom, Fellowship and Character. Emerson's soul is an ocean that receives the waters of many continents, his beach skirts every nation, he reflects all thought. To become acquainted with his poetry is to take a course of spiritual training. Once to discover its power and beauty is to join with Lowell in perpetual gratitude to "the man who has made us feel that we are meant for something in the world."

THE SUPERNATURAL IN THE LORD'S PRAYER.

E. P. POWELL.

In the endeavor to demonstrate the Divine nature of Jesus, an argument of much force with religious minds has been the remarkable nature of the Sermon on the Mount, and the marvelous compend of prayer that he gave his disciples. Deutsch threw a flood of light on this kind of logic by showing that very little of the sermon and none at all of the prayer are original with Jesus. The greatness of Jesus was the greatness whereby he sifted out the chaff of antiquity and preserved mainly the sound kernels. Yet even here we may some time stop writing sermons to explain away such a clause as "Lead us not into temptation," and allow that the good Master was not infallible in judgment.

The state of the case with the prayer seems to be about this: that the phrase, "Our Father in heaven"—or rather the heavens—is substantially found several times in the writings of the Jewish rabbis, and once it occurs verbatim. It seems to convey the idea that is rendered in the passage, "He created the heavens and the earth," our Father in the higher realms—or perhaps very much what we mean by omnipresent God. As to "hallowed be Thy name," it is well known that the Jews held God's name as inexpressibly sacred, and as the symbol of His honor and majesty. To the present day the hallowing of the name is a feature of Hebrew religion, and from them the Mohammedans inherit the same awe for the holy word Allah. It is probably a human instinct. We regard tenderly the names of the dearly loved.

As for the next two clauses of the prayer, there are sayings like these embodying the idea: from the Kaddish prayer, "May He extend His kingdom," and from Eliezer, "Thy will be done in heaven, and peace of heart to those that fear Thee on earth." Also from the same rabbi, "Do Thou, O, our God, give each man what he needs for his support and for his body wants." Unquestionably Jesus simplified and intensified these thoughts, and was convinced that faith or trust in God was the one and only true religious principle. "Give us this day our daily bread," is original only in this, that happiness is obtainable only by quietly giving up our fretting about to-morrow, and by trusting God's character as generous to His children.

It was a common saying among the Jews that "God remits old debts." The clause, "Lead us not into temptation," is paralleled by the Jewish daily morning prayer, "Lead us not into the power of sin, of transgression and crime, of temptation and shame;" while the evening prayer ends as follows: "For Thine is the kingdom." If Jesus did not give this peroration, still it was entirely natural that the Israelite converts should have added some such phraseology as they were accustomed to, as Christians close with "Amen," a word that not one in a hundred knows the meaning of. All, therefore, that we can say for Jesus is that he had that rare genius for religion that enabled him to digest the vast crudities of the Talmud and rabbinical writings, and from them give the eternal soul. The marvel is that while the Talmud is largely filled with what amuses us, the sermon on the Mount is as fresh and true and applicable to-day as it ever was. It seems to be that thought of the past that the ages cannot outgrow.

The criticisms on the old testament by the Dutch theologians, and the recent revelations concerning the new, make it imperative upon us to face this question of the supernatural without dodging the Book. The old issues were bravely fought out, and nothing good was lost. The special authority of the Bible, its nature, origin and plan, this is the question which we cannot afford any longer to be cowardly about. A letter lies before me from a very prominent New England Congregationalist, in which he expresses his willingness to disavow the miracles. He may not be ready yet to do this openly; but when you have sifted out, after the manner of Luther, then after the manner of Hugh Miller, then after the manner of those who drop out miracles and prophecies, and the literalness of Job and Jonah; when you have allowed for the Oriental figures of speech and the erroneous historical errors after the manner of Dean Stanley, Muller, Hengstenberg, Kuenen, and scores of honest and learned men, what have we left? Certainly nothing good is lost, nothing white becomes black; the Bible is just what it was. But what was it? It has been used as the bulwark of bigotries because supposed to be a supernatural production. Shall we lessen the honor of men for God, or weaken the *saving* faith of any soul, by showing that it is purely and absolutely a natural production?

FAULTS OF THE LIBERAL CHURCH.

In a recent sermon, G. W. Cooke, of Indianapolis, said:

"All past religions have been based on fear of the mysterious and dread of the unknown. Demons have been thought to fill the air, and man to be out of his place here. Science has dissipated these crude fancies. It has shown that there are no dread and occult powers working against man. There is nothing in the world for man to fear but disobedience to the laws of life. Belief in the magic power of baptism, the supernatural power of bread and wine, and in the miraculous charm of conversion, is dissipated as science develops and man comes to know himself. These are but relics of man's ignorance and of his fear of the world. Religion must now consist in humble trust in that Life that fills the universe, in obedience to the laws by which that Life is everywhere expressed, and in tender sympathy and helpfulness towards one's fellow-men. The religion born of the spirit of the present time is devoted to the better development of humanity. It will care less merely to worship God than it will to serve man.

"One reason why the liberal church has not grown faster is that those who leave the other churches too often have no heart for any other effort, and they feel the need of religion is gone. But there is always need of moral inspiration and the strength of high moral aims. There is always need of more honest study of our social relations and of the adoption of better social methods. There is always need of knowing more clearly our relations to the universe and its laws. A church working in the modern spirit will take thought of all these things, and make them among its most prominent aims. The greatest drawback to this work will be a feeling that somehow the world is going to take care of itself, and that all we have to do is to take care of ourselves. This is false, a pernicious notion. Humanity gets forward, and has slavery abolished, and liberty proclaimed, and justice secured, only as men work for these results. We may lay it down as an absolute principle, that the world never goes forward except as men and women help it to do so. God does not make our progress for us; he does not provide for us our better moral aims. He never thrusts upon us a better moral condition against our wishes. We must labor for all these things. We must experiment and study for them. A true, liberal church must be of immense service in this study, and in the practice that is to follow.

"Another reason why the liberal church has not gone forward faster is the lack of spirit broad enough to cover differences of speculative opinion. It has been divided too much by sects and parties. There is needed more of the spirit of unity, a greater toleration, and greater zeal to work for mankind. The liberal church is separated from all others by certain great ideas, and by its attitude towards life and its responsibilities. Under all its different names it asserts the law of growth for man, the naturalness of man's advancement, the primal importance of character, the importance of morality, the law of growth as applied to the future, and that character alone is the test of our future condition. As regards these great ideas the Unitarians, Universalists, Hicksite Quakers, Free Religionists and Rational Spiritualists all agree with each other. We ought to assert our ideas so as to combine all these together. In the past, one of the most serious drawbacks to the result has been a feeling of selectness, of desiring to be respectable, a wish to keep aloof from anything anybody in the community might object to. That feeling will kill any church. But we need to grow out of these things, and to stand for our own convictions; we should aim to unite all these elements in a desire for truth and in love of man; we should unite them to preach morality and to develop character; we should unite them for a better social life and for the aid of every true reform. These ideas will command the future. They are in the air, but we must be faithful to them. We should unite for their promotion, and we here must seek this unity and co-operation by making broad concessions ourselves, and by a generous and sympathetic spirit.

"I cannot conclude without saying that I am sure that one large reason why the liberal church has been a failure is a lack of courage to maintain its own ideas. The Unitarians at least, have too often been afraid to positively assert what they stand for, and have been more given to concessions than to striking steady blows for truth. They have justly earned the reputation of not standing anywhere in particular, and of teaching a kind of milk-and-water liberalism, or a sugar-coated orthodoxy. This is not my idea of what or how they ought to teach; and I assure you it is my purpose to proclaim undying war upon all the superstitions taught in the name of religion to-day, and to make no concessions to the spirit of compromise. We do not believe in a hell, but in the natural consequences of every human act and thought, here and hereafter; let us so teach. We do not believe that God wrote the Bible or that it is inspired in any other way than other great books are inspired, or that it is the only book of religion; and why should we deny it or hesitate a moment as to our position? We do not believe that Jesus Christ was the atoning savior of the world, and we ought to have honesty enough to say so. We gain nothing by con-

cessions to popular opinion in these matters, and we do lose much. If we spoke plainly and had a living, practical word to proclaim, many would come to us who remain away now. The people like to hear those who have the courage of their convictions, and say straight out the thing you have to utter. Instead of doing this, we Unitarians have had a namby-pamby word to speak, which was very good and pretty and finely uttered, but it did not strike home; it roused no enthusiasm; it did not go like an arrow to the thoughts and feelings of the people. Here has been our mistake; and it has been an immense mistake. We have not led the advance of thought, we have not moved forward. In consequence we have not met our opportunity in this country. We have been more anxious to stand by the side of Channing's glorious spirit than to be the leaders of the religious world. In this city you have also failed in this particular. It is time now to right-about face, to look forward and not backward, and to assume our place as the pioneers and advance guard of the religious world. It is not yet time to call for sleep; it is not yet time to stick our stakes; it is not yet time to declare the end of our journey reached. All along the line there should be new courage and fresh hope, and a pressing forward to do whatever work we can that will brighten and enlarge the life of humanity."

CONGREGATIONALISM.

"A Maine pastor" writes to the *Independent* of "the new Congregationalism" as follows:

"A recent Council at Kennebunk, in this State, unanimously refused to install the Rev. G. A. Lockwood in the pastoral office, solely because he felt uncertain whether the wicked are to be consciously miserable forever, or are ultimately to be destroyed, under the weight of divine wrath. One newspaper in Boston rejoices over the fact, and predicts that all similar doubters may hereafter be dealt with in the same way. The lines are to be drawn at the word *conscious;* and if a man has not that word in his creed he is no better than a Universalist, though he deny future probation and be a firm believer in eternal punishment. The Kennebunk Council decides that a minister must know the precise nature of the sinner's doom, however obscure the Bible may be on that point; and if he do not know, he may be acting pastor, but not pastor. The Rev. Mr. Lockwood, therefore, swells the list of fourteen hundred and sixty-four Congregational ministers who are not installed, instead of adding one to the eight hundred and ninety-six who have been judged worthy of that honor.

"A new Congregationalism is sought to be fastened upon us, which some of us do not like as well as the old. The people of Maine are not all Greenbackers because that party happens just now to be in power; nor do our Congregationalists all assent to this Kennebunk decision, that no man is fit for pastor unless he knows that the eternally lost are eternally conscious. If this new movement succeed, and other councils shall follow in the wake of this, as the organ of this party believes and hopes, we are shorn of our glory as a denomination. From having been the broadest, we are becoming the narrowest of sects; for no other denomination plants itself upon so small a basis as this opinion of the eternal consciousness of the lost. It is nothing to the purpose that we allow liberty of judgment with regard to the meaning of the Calvinistic doctrines, if we insist on an unalterable definition of the phrase 'eternal punishment.'

"The new Congregationalism will be smaller than the old, for it will repel many Christians who loved our denomination for its catholic comprehensiveness, and who will not care to join a sect whose shibboleth is eternal *conscious* misery. Some of our ministers will go to the Episcopalians and Unitarians; not because of change in themselves, but in Congregationalism, preferring to be connected with a denomination which allows its ministers liberty of opinion on matters not clearly revealed. And a still larger proportion of Congregational ministers will choose to be acting pastors, rather than be installed by professing knowledge of the future world beyond what is furnished us."

SUGGESTIONS FOR WORK AND IMPROVEMENT.

BY J. B. HARRISON.

These suggestions about work for improvement are purposely made as plain and as practical as possible. I have avoided all wonderful plans for great movements, and have tried to keep to things that people can really do, almost anywhere. I hope that all who think these suggestions good will act upon them, and talk about them in their families and among their neighbors. This will be real work for improvement.

1. A great means of culture, sure to be widely used in this country in the near future, is the work of reading circles—little companies of three or four or a dozen persons, meeting informally to read and talk over what they read. If they try to have any formal organization with officers, or with much of a plan, failure is almost certain. No "constitution" is needed for such work. Many such efforts fail because too many persons are invited to join the same circle. There is no obligation to ask all our friends. Those left out can form another circle.

2. The effort to have young people read better books merits the attention and assistance of all thoughtful men and women. Books may do harm as well as good, and there are good books in abundance, which are much brighter and more interesting than the poor ones which are so generally read. Those who teach should know.

3. The local newspaper is a very important means of education already, but in most cases it is conducted in an indolent and careless way, with great indifference to its possible influence in the culture of people. In nearly all cases a few thoughtful men or even women could soon bring about a great improvement in the character of the papers of their town. But this cannot be done by those who have selfish objects in view, or who have pet plans for great reform.

4. The subject of amusements for the people needs far more thought and attention than it has yet received. Every village is visited each winter by a strolling company of actors and declaimers, who promise very attractive entertainments, but whose performances are usually unworthy of the support of cultivated people. The amount of money which is annually wasted upon such persons is enormous, and it is carried away from our towns without the people receiving anything of real value in return, even in the way of amusement. The arrogant claims for support often put forward by traveling players and concert givers should be judged, like everything else, on the ground of utility. Usually every town they visit has better actors, singers and readers than they are. We greatly need the effort of all intelligent men

and women to foster everywhere a taste for cheap and harmless amusements. Our young people should be encouraged to cultivate, without going to extremes, their own powers for singing, humorous declamation, and acting charades and dialogues; and the older people should not disdain to assist them. But all excess in the hours, costumes or arrangements should be strictly avoided.

Every community should provide its own amusements, and depend upon its own resources as to personal talent. The fashionable lecture system—paying a hundred dollars, often much more, for the reading of a nice little essay—is a fraud and a senseless extravagance. No lecture is worth a hundred dollars to the people of a country town, nor the half of that sum, in this time when the best of all human thought is to be had so cheaply in books.

5. Our public schools should receive more attention from the people, and the whole subject of education should be examined and discussed more generally and far more thoroughly, so that our methods may be improved. The moral culture of children is left too much to agencies outside of the home. The care of our schools ought to have no connection with partisan politics. Schools should be so organized that parents can know what is the course of study, and what the children are expected to learn in a given time.

6. The people who do not attend the churches should speedily awake to their own responsibility and duty in the moral culture of the country. They should reflect that finding fault with the churches cannot release anybody from the obligations to society and to our country which rest upon us all. If we are doing nothing, our own inaction vitiates our wisest criticism. Especially is it important that these people should come into some relation with each other, and with their neighbors. People who will work with nobody fall into many crotchets and conceits, and such narrowness brings a terrible retribution.

The church is imperfect, and should be criticised for worldliness, and for whatever is wrong in her life or teaching. But to be useful, criticism should be just, and it cannot be just if devoid of sympathy. The people who criticise the church are imperfect too. Our common infirmities should give us a feeling of fraternity for each other. Nobody need shrink from any just or intelligent judgment. We shall all be tried by the standard of utility, of the real worth of our work.

7. In the hurry of our business and social life many old persons are neglected, and left to loneliness and depression of spirits. In every village and neighborhood the young people should give this matter special attention. All persons who from age or failing health are compelled to withdraw from the general social life, should be visited occasionally and made to feel that the younger and more fortunate have not forgotten them.

8. Most people are ignorant or careless, or both, in regard to health, and the natural means of avoiding disease. A better knowledge of the laws of health, and a sentiment of duty and of pride in obeying them, are greatly needed, and would save much suffering. Some kind of sanitary regulations, of a plain and simple nature, should be established in all towns and villages. The poisoning of wells from drains and cess-pools is becoming a serious matter in nearly all the small towns of our country. The mismanagement of cellars is also a prolific source of disease.

9. We need thought and culture in regard to living within our means, and to self-control in the use of money. Most of us often buy what we could very well do without. It is not likely that money will soon again be so easily acquired as it was a few years ago. The prosperity of that time was largely artificial and unreal. We should use money only for what we need most. This should be taught everywhere.

10. The practice of living above our means in order to be equal to our neighbors, and the feeling of discontent if our dress and houses and furniture are not so good or so fashionable as those of other people, if not corrected will lead to general personal unhappiness and failure. As there is no division into classes here, there is really no limit to this insane effort to live as well as the people a little above us. No degree of success ever satisfies those who once admit this feeling. This measuring ourselves by the style of our sofas, chairs and carriages, really comes from want of self-respect, and is unworthy of American citizens. Many people who are furnishing their houses with so much attention to style ought first to pay the laboring people who have done their work.

11. We need to understand, as few of our people yet understand, the fatal mischief of debt, the parent of so many evils. There is commonly a delusion connected with "going in debt." It is always harder to pay than we think it will be. It is a good subject for inquiry everywhere how much the towns owe for school houses, or public buildings and improvements of any kind; whether our churches are in debt, and what incumbrances rest upon the business of the community. A man in debt nearly always thinks he is worth much more than he really is; and he unconsciously lives, and spends money, on the scale of greater wealth than he actually possesses.

These are very important practical matters, and they should be thought of and discussed by the people everywhere. No success of any political party, no financial legislation whatever, or "improvement in business," can make people permanently successful or prosperous while they are generally in debt. Nor can any system of morals or religion successfully oppose the pressure in the direction of dishonesty which is connected with debt, failures in business, bankruptcy regulations, etc., except by removing these conditions and causes of dishonesty.

12. The place of Art in culture, and in the life of the people; and the best means for expelling ugliness and coarseness from our homes and streets, are topics of deep interest for us as Americans. Also the best methods for organizing our daily life, that is, arranging all kinds of work so as to save time and strength. Under this head there is one great lesson for everybody to learn—that is, we must decide to do without some things—in property, in knowledge, in pleasure, and in all kinds of possessions and attainments, and to be content without them, so that we shall not scatter our powers in too many directions, and so fail in all. The popular teaching that everybody should aspire to everything is idiotically mischievous, and leads many people to disdain all useful work.

13. For a long time to come the people will need more knowledge of subjects connected with political economy and the principles of government. Correct or intelligent views of such subjects as finance, the relations between capital and labor, and the best legislation for all classes of the people, are not to be reached by intuition. In regard to such sub-

jects the "thinking" of persons whose minds have not been trained and disciplined is apt to be wrong. The methods and laws of scientific investigation, that is, of accurate and successful thinking, will command and reward greatly increased attention in the near future, and we should prepare for such improvements. The best minds among our young men should be directed to the lessons of national experience as recorded in history in regard to all subjects connected with government, citizenship, and national life and character.

14. We should cultivate everywhere a public sentiment favoring and requiring a more strict obedience to the laws of our country. In many portions of the country some of the laws are habitually disregarded, sometimes openly violated by prominent citizens. In such cases if any one tries to have the laws enforced he usually receives no sympathy or co-operation from the leading members of the community. Such a course is extremely foolish, and cannot fail to encourage disorder and increase crime. It is the duty of all citizens to assist in the enforcement of the laws.

15. We must have everywhere a principle and spirit of patriotism, which shall give a deeper meaning to the word; not an affected and absurd sentimentality, but a sober, practical, intelligent love for what is good in our institutions and national life, a serious and reverent devotion to the interests of the country, as *our* country, as the home of our fathers and our children, a sense of the high responsibilities and sacred duties of citizenship. We must nurture and strengthen a feeling of fraternity and comradeship for each other throughout the country, against all sectional prejudices.

16. Let us think definitely what is the end, or object, for which all good men and women should work in this country. It is that there may be as many healthy, cheerful, industrious, self-sustaining, orderly and useful people in the country as possible. As many prosperous homes, and as little idleness, disorder, ignorance, disease and crime as possible. These are the highest objects for which the people of a nation can work. The people who labor for these ends ought to value each other's work far more than they now do. Sensible, clear-minded people should be able to assist each other in the promotion of these rational objects without parade or gushing sentimentality.

17. One great means for the accomplishment of all these things is, that the people of our country should talk about them. If such subjects were habitually talked about everywhere, seriously and intelligently, important practical results would follow. There is wretched waste of time in most families, and of the opportunities of social life, because the talk at table and wherever the family assembles, is mostly so trivial and empty of thought and interest. The same driveling gossip flows on year after year. Few things are more amazing than the pettiness and emptiness of the talk with which so many families are content to employ all their opportunities for companionship. This family conversation is the real education of the children of a family, and this accounts for the habits of inaccurate speech and "bad grammar" of many graduates of boarding schools and colleges. They always heard it at home. It is their "mother tongue." The state of our country is a summons to earnest endeavor, especially for our young men and women. These suggestions are in accord with the aims and judgment of the most far-seeing men of all schools and parties.

A LAWYER'S VIEW OF RELIGION.

Henry Strong, in an address before the Union College of Law, Chicago, (published in the Chicago *Legal News*), gives young lawyers the following advice concerning their attitude towards religion: "You are doubtless aware that you have come upon the stage at a period of almost singular interest in the religious world, a period of contest and transition. One of the epochs, and one which extends throughout all the civilized world, in which all liberally educated and all thinking men, of all nations are arrayed, on one side or the other, whether consciously or not, is now in progress, and concerns the authority or non-authority of historical religion. It has to do with your contentment of mind and your personal influence to start right in this matter.

"To those who feel that when the historical foundation of revealed religion is undermined its whole authority is subverted, this contest seems a contest for all that is sacred in life, and valuable in society and government. On the other hand, to those who believe that the best religion is independent of historical precedent, and must advance with the advancement of the race, this conflict gives promise of a more rational theology and a more influential religion. Upon this great subject I have this to say: You learned the essence of all religion from your mothers when they taught you piety towards God, and humanity towards man. Nothing more or better has since been learned than the simple lessons of the nursery, which we all heard before we knew the meaning of *Theos* or *Logos*. The highest inspiration and the profoundest jurisprudence agree in this, that he only is a reliable interpreter of the infinite whose life is sustained by faith in the divine, and sweetened by tenderness toward the human.

"The more extended your reading and observation, the stronger will be your conviction that the religious sentiment is as real and as universal as the sentiment which appreciates beauty in nature or melody in music. It belongs to no one age or nation. It may be partially true, as one of the old philosophers has said, *Primus in orbe Deos fecit timor*—that fear first made gods in the world—but the fact remains, of the universal, if not innate, conception of a Supreme Power, upon whose ordainment of what we call the laws of nature all things depend. Yet, I conceive it to be a mistake, dangerous to morality, to rest the existence and the claims of religion upon the miraculous in history, or to the incredible in creed, and to pronounce anathemas upon the ever-increasing number of great, reverential and devout men, whose veneration for the Deity, and whose interest in mankind are compassed by no limitation of the logical opinion; who accept the teachings of the Sermon upon the Mount, upon their own unquestionable authority, without the aid of miracle or mystery, and who need no Lazarus, from his tomb, to assure them, '*Non omne moriar*'—I shall not all die.

"Still, it is right that I, a lawyer, talking to you, young lawyers, to whom is soon to be committed the guidance of society, as well as the enforcement of the law, should express to you my conviction that, notwithstanding much of superstition and dogma may still cling to established religious systems, nevertheless, they are in their influence, beyond dispute, most important conservators of morality and good government, upon which society must rely for promoting all that is noblest in conduct and sweetest in character. Teaching, as all these systems do, however disagreeing in other things, that virtue is the great *sine qua non* in all character and con-

duct, they all alike say to the man struggling with temptation, and discouraged by the power of inherited tendencies to self-indulgence, 'Be of good cheer; the Infinite is by your side, and will help your brave endeavors.' Such men as Spencer and Mill and Huxley may not need these words of cheer and courage, and therefore may not hear them, but be assured, my young friends, there are millions of men and women who do need them, and who do hear and heed them. To them it both gives courage and brings infinite comfort, to believe that not a sparrow falleth without the notice of their Heavenly Father. Deeply conscious you may be of the imperfection of existing systems, yet, imbued as you should be with a philosophy which most profoundly interprets all passing events, and which can afford to wait, you can say with Gœthe, 'I keep silence at many things. I am well content in the meantime if others can find satisfaction in what gives me offense.' You may rest assured that religion will continue, and will influence individual conduct, and society and government when the authority of the Pentateuch and the Exegesis of the Epistles shall have ceased to interest or divide the Christian world; and this, notwithstanding every opposition, whether from the subtlest dialectics of all the schools, or the vulgar invectives of more noisy reformers from our own profession. As the greatest of modern skeptics has well put it: 'The value of religion to the individual as a source of personal satisfaction and elevated feelings, is not to be disputed, notwithstanding its every distinctive claim be unsustained by argument or proof. * * The great problem in government to-day, is not how shall governments be abolished, and how shall the nations be taught to do without them. The great problem in religion is, not how shall religions be abolished, and the world taught to do without it. With both the great question is, how shall their authority be brought into harmony with the intelligent opinion of mankind to-day.'"

ANOTHER.

D. N. Utter, in his report to the *Christian Register*, of the "Pacific Coast Conference," writes:

"In the evening the church was again filled, to listen to a sermon by Rev. W. W. McKaig, of San Jose. Mr. McKaig has been for several years a preacher among the Presbyterians, belonging, I think, to the synod that tried Dr. Swing for heresy. After standing by the side of Swing through the great trial, fully expressing his sympathy with him, he had his own trial and exit from the denomination, and has since been preaching for Unity Church in San Jose. This sermon and all Dr. McKaig's efforts in Portland were warmly appreciated and admired by those who heard him. On Tuesday he presented a paper upon 'The Relation of the Pulpit to the Age.'

"'One class of men,' said the speaker, 'think that the pulpit should be split up into kindling wood, and the sooner the better. Why, they ask, should a set of men who know no more than we do, often less than the best of us, stand up once a week to preach to us concerning our duty, and things concerning which nothing is known? The preachers themselves are much to blame for this state of things, for many seem to think themselves called upon to assume something of the mountebank to attract attention, to use the artifices of Barnum to fill the pews. But still, it seemed to the speaker, there is a work for the pulpit that will never become obsolete. Its work is to deal with the unchanging facts of life and time, the imperishable truths pertaining to humanity. Its work is to clear and enlarge the idea of God and his eternal and exalted attributes. Its work is to appeal to the conscience and keep steadily alive its altar fires. Its work is to make life, love, home and friendship beautiful. There is nothing in our age that supersedes the pulpit or does away with its usefulness or necessity. On the contrary, the very spirit of the age would demand it, even make it, if it was not here.'"

HUMBOLDT COLLEGE.

This institution, after several years of brave but troubled infancy, has graduated its first class of four pupils, and from all accounts the college has no need to be ashamed either of its work or its alumni. Rev. B. F. Snook, of Webster City, Iowa, delivered the address to the class, and Prof. Earthman proved himself here, as elsewhere, the efficient educator which he is. He is a true pioneer of culture, who can sing a solo, train the children in Sunday-school, preach a living gospel if need be on Sunday, conduct a teachers' institute, or teach college classes. At the annual meeting of the Directors, Prof. Earthman and Jenk. Ll. Jones were elected Trustees of the institution. The college will open in September with better courage than ever before. Special attention will be paid to Normal work, and the teaching force of Western Iowa will, we predict, show the fruit of this school.

ST. LOUIS ITEMS.

The Church of the Messiah has sold its edifice, built nearly thirty years ago. The closing services were held July 6, Mr. Snyder preaching an appropriate sermon. On the day following, the work of demolition or change began. The walk and threshold, over which so many throngs of dead and living have passed, was torn away. The organ was dismantled and removed. The pulpit had disappeared, and the whole interior was dust and confusion. But soon beauty and order are to come. The building is to be transformed into the great opera house of the city. By the last of September it will be ready for occupancy. Meantime the Society is without a house of worship. The new church, though fully conceived, is not yet born. No doubt some arrangement can be made with the Jews or with some other congregation,—or with the proprietors of the opera house itself,—for regular services.

Rev. Mr. Boyd, who invited Dr. Eliot to communion, is at present the one idea of the Baptist brain. From all quarters reports pour in, protests, anathemas, appeals to all Baptists to stand firm and resist the tide of liberalism that is now devastating the land. "Brother Boyd" is regularly impeached each week, and the list of articles grows longer instead of shorter. What the end will be is much speculated. At present his church apparently stand with him. The probabilities are, however, that it will prove an unequal warfare; that both he and his church members will be worn out or frozen out by the system of petty inquisition and persecution which a demonstration so well organized and so sectarian as the Baptists, can so effectively administer.

He has invited an unbaptized unbeliever in the God-head of Jesus to communion with his church. He has fellowshiped cordially with Jews, instead of trying to convert them, or warning them from the wrath to come. He has modified the language of hymn and prayer that it might not offend these

children of Abraham and theists. He has preached the religion of humanity and common-sense. If there is anything more "irregular" or more heinous for a Baptist preacher to do than this, no Baptist can tell what it is. And there is enough good Calvinistic perseverance left in this redoubtable body to prevent any such man from reaching heaven "on flowery beds of ease."

The Manual Training School of Washington University, which Mr. Conzelman, of the Church of the Unity, must have the credit of founding, has now enlisted the aid of several other gentlemen of wealth, and in the Fall will have a large and finely-equipped building for its operations. Prof. C. M. Woodward has the supervision of this department. Many boys are acquiring here a skilful and ready use of tools.

J. C. L.

NOTES.

J. Ll. Jones, of Janesville, held the annual flower service in his church, Sunday, July 6. Besides the address of Mr. Jones, there were singing, recitations, and varied exercises by the children.

The pillars of UNITY are hard to find these days. Most of them have gone to find a cool place. Gordon, Herford and Wendte are over the sea and far away. Hunting is at Andover, Mass., with no "plans but diversions," and rehearsing his subject for the Weir's Landing meeting. Dr. Kerr, of Rockford, is off for the mountains in the West, and may be he will lift up his voice in Kansas City for a Sunday on his return. J. L. Dudley is sequestered at Lake Mills, Wis , on week-days, and moves into the Milwaukee pulpit on Sunday. Gannett is trying to lose himself among the Minnesota lakes, but "his works do follow him," and we might tell his whereabouts, but won't. Jones is off for the New Hampshire meeting, hoping, like the sea gull, to take his rest while on the wing.

During vacation weeks the publication of "Unity Sunday-School Lessons" will be suspended. The new series will be resumed with the beginning of the next volume, Sept. 1. The intervening numbers will contain some practical suggestions which may aid in the reorganization of the schools in September. The suggestions are made from the writer's personal experience, and are offered for the purpose of stimulating different opinions in others as much as for approval. In order to avoid repetition he desires to call renewed attention to his article on "The Liberal Sunday-School," which appeared in September last, No. 2 of Vol. II., UNITY, which he hopes will be read in connection with these hints.

J. J.

The *Christian Life* informs us that "the Flower Mission of London, which has sent so many bouquets to hospitals and poor-houses, is to be supplemented by what is called the Sea-shell Mission. This proposes to give some amusement and joy to the poor and, in many cases, sick children in the various homes and hospitals in London, by distributing to each inmate a box of sea-shells, to be gathered by the more fortunate girls and boys who visit or who reside at the seaside. The children of the Unitarian schools of Tenterden and Maidstone have sent to the London children nearly 1000 bouquets this spring."

At the recent yearly meeting of Friends, in Philadelphia, Samuel Townsend said: "True religion, divested of its superfluity, must come down to this at last: to do that which you know to be right. Honesty, integrity, purity of heart and life, are of more importance than all the faiths and beliefs that ever existed in the heart of man. We all know what it is to be honest, pure, upright, just and merciful, which are attributes of the holy spirit of God, and without them we cannot know God. This spirit of truth—this spirit of God, has been seen and felt and understood by all, in all ages and conditions and times."

Mr. Smalley writes that "Mr. Thomas Hughes has been applied to for permission to print Tom Brown in raised characters for the use of the blind. He has answered in one of those genial letters of which he has the secret, granting the desired permission, inclosing a check to pay half the expense, and adding that if he were a rich man he would gladly bear the whole cost of preparing the book. Tom Brown's popularity is perennial. Edition after edition is called for, and this inimitable story may be had in every form, from the cheapest to the most expensive illustrated volume. It is now to be added to the very small list of books which can be read by those who have no eyes."

Frederick Douglass, in a letter to his admirers in Rochester, writes; "It is not, however, the height to which I have risen, but the depth from which I have come, that most amazes me. It seems only a little while ago, when a child, I might have been seen fighting with old 'Nep,' my mother's dog, for a small share of the few crumbs that fell from the kitchen table; when I slept on the hearth, covering my feet from the cold with the warm ashes and my head with a corn-bag; only a little while ago dragged to prison to be sold to the highest bidder, exposed for sale like a beast of burden; later on, put out to live with Covey, the negro breaker; beaten and almost broken in spirit, having little hope either for myself or my race; yet here I am, alive and active, and with my race enjoying citizenship in the freest and prospectively the most powerful nation on the globe."

"Mr. Darwin has just had an interview with M. Francisque Sarcey, and the clever Frenchman describes it in a letter to his Paris journal. M. Sarcey says he expected to find in Mr. Darwin a little, broken-down old man. He knew that the author of 'The Origin of Species' was seventy-six years of age; moreover, at the time, Mr. Darwin was not very well. M. Sarcey was, therefore, highly surprised and delighted to find him as straight as a dart and as robust as an oak. His physiognomy reminded the Frenchman very much of the portrait of Goethe. M. Sarcey says he looks hale and hearty enough to live a hundred years and more. Mr. Darwin, however, does not appear to be of the same opinion. He dwelt on his old age very freely, but with a tinge of melancholy. 'It is a pity,' said Mr. Darwin, 'to leave the world when there are so many more things to be done. As I advance in the study of Nature, I discover vaster horizons, and I feel that I shall not have the time to reach them.' M. Sarcey says Mr. Darwin confines his ambition to the completion of two works he has begun; one is the life of his grandfather, who was an illustrious doctor, and the other a work on vegetable life. M. Sarcey concludes his letter with a graphic picture of the happy family life of the great natural philosopher." —*N. Y. Tribune.*

There will be grove meetings and Liberal preaching at Chautauqua Lake, N. Y., during July and August. Unitarians, Universalists and Independents, who may be visiting in

the neighborhood, are cordially invited to meet at Bemus' Point. Any minister from the West, who can be present and assist in the meetings, will please confer with Rev. J. V. Bixby, Meadville, Pa., Rev. P. S. Thacher, Columbus, Pa., or Rev. G. W. Cutter, Buffalo, N. Y.

The *Christian Intelligencer*, speaking of the increasing influence of the Jews in Europe, says: "In some circles of Europe, the government of the French Republic is regarded with special interest on account of the Jewish descent of some of the men holding leading positions. Messrs. Gambetta, Jules Simon, and Jules Favre are said to have a good share of Jewish blood in their veins, if not of pure Jewish extraction. The self-possession, calmness and deliberation of these gentlemen have surprised everybody, and won the admiration of all, except those they have defeated. Yet should we be surprised at composure and caution in a Jew, when we remember the long and severe trials through which he has passed, and which he has almost invariably turned to his advantage? Still it is a very suggestive fact that the administration of French affairs has fallen so naturally into the hands of the children of Judah. Under the generous toleration and the principles of humanity established by Protestantism, the Jew is steadily rising in influence and importance. No Christian can regard this fact, characteristic of our times, with any other feeling than one of genuine satisfaction. It is also exceedingly pleasant to notice the noble qualities more and more exhibited by the ancient people as the distance is increased between them and the prejudice, the social ostracism, and the fearful persecutions to which they were subjected not long ago,—a treatment for which the Papacy is largely responsible."

"*The Saturday Review* takes the dedication of the new Cathedral in this city as the text of a long article on the wonderful progress of the Catholic Church in the United States. The contrast, it says, between the present religious condition of this country and its condition a century ago is startling enough. The Catholic clergy then in the country did not exceed twenty in number, and there was no public celebration of mass anywhere but in Philadelphia. The Congregationalists were far the most numerous and powerful body. Next to them came the Baptists, then the Episcopalians, and fourth in order the Presbyterians. The remaining Protestant bodies were small and insignificant. This order, at the end of a century, has been completely changed. The Methodists, then few and feeble, now stand first; while the Congregationalists, who then almost doubled the size of the next largest sect, have fallen to the seventh place. The Catholic Church stands fourth in numerical order and second in the value of its property. *The Review* finds it easier to prove the reality than to explain the causes of this sudden religious growth, except in so far as it forms a part of the general Roman Catholic reaction of the last half century. It has sometimes been surmised, *The Review* remarks in conclusion, that a future Pontiff, with the mental grasp and strong wrist of Hildebrand, may yet plant anew the foundations of church piety, not on sovereigns and dynasties, but on the broad basis of the popular will. Should such an idea ever occur to such a man, he might point with much plausibility to the spectacle of the Church in this country as a happy augury for the success of his audacious scheme. America may yet supply materials to the Ranke of the future for a new chapter in the history of the Popes."—*N. Y. Tribune.*

In the eastern part of London, on a recent Sunday, fifteen churches belonging to the Establishment, and having a seating capacity of 14,478, were visited, and exactly 905 persons were found present in the fifteen; in four of them only 156 persons were found. About the same time eleven nonconformist churches in the same part of the city were visited, and 5,500 worshippers were found. A correspondence based on these figures, and touching the question of disestablishment, has been started in *The Times*, of London. The last *Spectator*, in a long article on this extraordinary indifference to religion, makes the startling assertion that "the working classes of East London do not go to church or care about religion in any way," and adds, as "the most striking fact of all," that no movement or cry or prayer comes from them for places to worship in or for men to preach to them; "these vast masses of English folk, male and female, no more ask for clergymen or churches or religious teaching of any kind, than fishes ask for fishermen;" and again: "There are more than a million of people upon whom circumstances have laid what used to be called in Catholic countries an Interdict, silencing all bells, withdrawing all priests, shutting all sacred buildings, and not one in a hundred cares, nor is one in ten so much as fully aware of the differences between the region he lives in and the rest of the world. It is this which strikes us as so wonderful and so little noticed. No other people, except the Chinese, seem to be in that frame of mind."—*N. Y. Tribune.*

Rev. J. S. Thomson gave his farewell sermon at Bloomington, Ill., June 29. Of his work there the *Pantagraph* says: "Rev. J. S. Thomson, who for the past four and a half years has been pastor of the Free Congregational society, preached his farewell sermon yesterday, and leaves for his old home in England to-day. This pastorate is no easy position to fill, the society being composed of many and diverse elements, Unitarians, Universalists, Friends, Spiritualists, Rationalists, &c., each glorying in having opinions of his own, and feeling perfectly free to express them, whether they agree with those of the pastor or not; bound together not by a creed, but by the unity of the spirit, the spirit of Christian liberty and charity. The regard and esteem of all these various elements Mr. Thomson has won by his sterling qualities, good, sound English sense and judgment, integrity of purpose, his manly assertion of his own thoughts, and his charity for those who differ from him. While not a sensational preacher, he has always treated of live topics, and that, too, in a live way. He is one of the most profound scholars that ever graced a Bloomington pulpit, having graduated at one of the best English schools, Queen's College, and subsequently has passed several examinations in different departments of London University, well known as the most searching, thorough and profound in Europe. His sermons, while wholly devoid of pedantry, show a thorough mastery of the latest scientific discoveries and metaphysical speculations. They are instinct with our modern life, spiritual, helpful, and abounding in illustrations drawn from history, science, and especially the incidents of our every-day life. These genuine and solid qualities, and a life above reproach, have won for Mr. Thomson the esteem not only of the members of his society, but of the most thoughtful and liberal people of the community outside of his congregation, all of whom feel that the community is sustaining a real loss by his departure, and unite in the heartiest wishes for his future welfare."

We once saw hanging on certain Quaker home-walls some "Rules to make Home Pleasant." As there is no patent upon Golden Rules, we stole them for our own walls. They have not made the children saints as yet; but one of the boys is good enough to copy them for UNITY, for whose readers we print them on another page, and recommend them, framed or unframed, for some out-of-the-way corner of *their* home-walls. Do any classes in the Sunday-schools care for them? Some extra copies have been struck off on thicker paper, which can be furnished at 30 cts. a dozen, or five cents each.

W. C. G.

Victor Hugo, the other day, wrote to the British Workmen's Peace Association: "In the presence of the interests of truth and peace I no longer see patriots; I see only men. Nations have too long been sacrificed to conquerors, who incited them to war, and who sought to conceal the crime of war beneath the word 'Glory!' When one reads the secrets of battles, the mind is confounded at the idea that anybody could ever have thought of glorifying these horrible executions of men. Far from extolling warriors, we should curse them; and if it be good to describe combats, it is only to expose them in all their horror, and to hold up to the execration of the world the names of the sovereigns who have excited against each other so many men created for union in a productive work. I am an old man—I am seventy-seven years of age; but thanks to Him who orders all things, I feel myself still capable of continuing the struggle, and so long as I have breath I will combat war. I will defend our common cause—the cause of labor and peace." Victor Hugo's reception of the delegates was most cordial. To the Secretary he presented his portrait inscribed with the following words: "For me, above the peoples, there is the people, and above the people there is man. I thank you for your noble words, and grasp your hand."

A capital story is told of the conduct of the opponents of the Sunday League in the just published "Life of Sir Joshua Walmsley," first president of the League. "In 1854," Sir Joshua writes, "on the very Sunday following the debate on my resolutions, I met in the Zoological Gardens, accompanied by his wife and two children, an ardent opponent of the measure. 'You are here, on a Sunday, among the wild beasts,' I exclaimed, stopping short and looking him full in the face, as if astonished at the recontre. He was much discomfited, but at once fell back on the reassuring logic of the difference of classes. 'Oh,' he answered, 'it is a very different matter my taking a quiet stroll here with my family, and letting crowds of workmen rush off to the museums.'" It is a significant proof of the advance of public opinion that the town of Leicester, which compelled Sir Joshua to leave Parliament because he had the boldness to assert that it was better for a working man to spend part of his Sunday in a fine art gallery than in a public house, is now represented by one of the most ardent supporters of the Sunday Society, Mr. P. A. Taylor. So ideas grow. *Unitarian Herald.*

E. P. Powell, showing the intolerance that settled in New England with the toleration, quotes from Nathaniel Ward whose "heart naturally despises" among other things "tolerations of divers religions, or of one religion in segregant shapes. Polypiety is the greatest impiety in the world. To authorize an untruth by a toleration of State is to build a sconce against the walls of heaven, to batter God out of his chair. He that is willing to tolerate any religion besides his own either doubts his own or is not sincere in it. He that is willing to tolerate any unsound opinion, that his own may be tolerated, though never so sound, will for a need hang God's Bible to the devil's girdle."

Prof. N. P. Gilman, some time ago, in the *Christian Register*, very highly commended a volume of sonnets by Dr. George McKnight, of Sterling, N. Y., entitled, "Life and Faith." He said: "Dr. McKnight has evidently written from a true movement of the spirit; his sonnets have the tone of simple earnestness natural to a strong and tender heart in unison with a deeply thoughtful mind. There is, perhaps, but little strictly original matter in these sonnets, nor do they seem to indicate the advent of a poetical genius of the first rank; but they deserve the attention of all lovers of the kind of poetry that handles the great matters of modern thought. Few modern poets have a more vigorous thoughtfulness or a more graceful expression than are here shown. Readers of Matthew Arnold and A. H. Clough, beyond all others, should welcome poems that are so loaded with reflection and phrased with such simple beauty. The volume is full of the spirit of life and faith, and, proceeding as it does from a mind of rare strength and fineness, cannot fail to plant many doubtful feet on the firm ground which Dr. McKnight has found for himself." Among the sonnets quoted by Prof Gilman, is the following on "Fixed Fate:"

"Among the sons of God the Accuser came
And said; 'Your willing virtue is not free;
That which you are doth lay necessity
Upon your choice; ye must and will the same,—
The Eternal Will cannot exemption claim
From laws the Eternal Being doth decree:
Effect and cause are linked unchangeably,
Constructing Destiny's unyielding frame,'
Then answered he, the Clearly-Seeing called,—
'True, O Accuser, as the words have shown,
The effect that is was possible alone!
But thinkest thou our hearts can be appalled
By that wherein we find assurance blest?
The Possible is one, since 'tis the best.'"

TIME FLIES.

Time flies:
But with what wings?
With wings of butterflies,
To joy it clings,
Now here, now there. Who sighs
For joy, finds joy, and dies.

Time flies:
But with what wings?
With wings of bees it hies.
Who works and sings
In rich content all day
Will bear rich gold away.

Time flies:
But with what wings?
With wings of birds to skies
Where sunlight flings
Wide-open heaven's door;
Life! light! who cares for more?

Time flies:
But with what wings?
With angel wings it tries
To lift low things
Up from the heavy sod,
Up from earth's grief to God!

—*Laura Sanford.*

Rules to Make Home Pleasant.

SHUT every door behind you without slamming it.

CAREFULLY clean the mud and snow from your boots before entering the house.

NEVER call to persons up stairs or in the next room: if you wish to speak to them, go where they are.

BE PROMPT at every meal-hour.

NEVER sit down at the table or in the parlor with dirty hands or tumbled hair.

NEVER interrupt any conversation, but wait patiently your turn to speak.

DO NOT keep your good manners for company, but be equally polite at home and abroad.

ALWAYS speak kindly and politely to servants, if you would have them do the same to you.

WHEN told to do, or not to do, a thing by father or mother, never ask WHY you should or should not do it.

TELL of your own faults, not of those of your brothers and sisters.

HIDE your own little troubles, but watch to help others in theirs.

IF FROM any cause you feel irritable, try the harder to do little pleasant things.

IN ALL pleasures which may come, see that the others have as good a time as you; PUT SELF LAST.

LET YOUR first, last and best confidant be your mother.

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COMPILED BY F. L. H.

THE MINISTRY OF NATURE.

Then the Lord spake to Job out of the whirlwind and said: Where wast thou when I laid the foundation of the earth, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, and said, Thus far shalt thou come and no farther: and here shall thy proud waves be stayed! Canst thou fasten the bands of the Pleiades, or loose the chains of Orion? Canst thou lead forth the Signs in their season, or guide Arcturus with his sons? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send forth lightnings that they will go and say unto thee, Here we are? Gavest thou the goodly wings to the peacock, or feathers to the ostrich? Hast thou given the horse his strength? Doth the hawk fly by thy wisdom? Doth the eagle mount up at thy command, and make her nest on high?

Then Job spake to the Lord and said: What shall I answer thee? I will lay my hand on my mouth; once have I spoken; but I will not speak again. I have heard of thee by the hearing of the ear: but now hath mine eye seen thee. —*Job, (about 600 B. C.)*

And Elijah went a day's journey into the wilderness, and came and sat down under a juniper-tree; and he prayed for his life that he might die: It is enough, said he: O Lord, take away my life: for I am not better than my fathers. And as he lay and slept under a juniper-tree, behold, an angel touched him, and said unto him, Arise and eat. * * And he arose and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the Mount of God. * * And lo, upon the mount the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake, a fire; but the Lord was not in the fire: and after the fire, a still small voice. —*I. Book of Kings, (8th century B. C.?)*

It seems as if the day was not wholly profane, in which we have given heed to some natural object. —*Emerson.*

God Almighty first planted a garden; and indeed it is the purest of human pleasures; it is the greatest refreshment to the spirits of man; and a man shall ever see that, when ages grow to civility and elegancy, men come to build stately sooner than to garden finely; as if gardening were the greater perfection. —*Bacon,* (1560-1626.)

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language. For his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware. —*Bryant.*

If thou art worn and hard beset
With sorrows, that thou wouldst forget,—
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,—
Go to the woods and hills: No tears
Dim the sweet look that Nature wears! —*Longfellow.*

Rocked on her breast, these pines and I
Alike on Nature's love rely;
And equal seems to live or die.

Life's burdens fall, its discords cease;
I lapse into the glad release
Of Nature's own exceeding peace.

O welcome calm of heart and mind!
As falls yon fir-tree's loosened rind
To leave a tenderer growth behind,—

So fall the weary years away;
A child again, my head I lay
Upon the lap of this sweet day. —*Whittier.*

Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings. —*Wordsworth.*

Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears—
To me the meanest flower that blows, can give
Thoughts that do often lie too deep for tears. —*Id.*

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything. —*Shakespeare.*

Call not waste that barren cone
Above the floral zone,
Where forests starve:
It is pure use;—
What sheaves like those which here we glean and bind
Of a celestial Ceres and the Muse?

Hither we bring
Our insect miseries to the rocks;
And the whole flight, with pestering wing,
Vanish, and end their murmuring! —*Emerson.*

For us the winds do blow,
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is either our cupboard of food,
Or cabinet of pleasure.

More servants wait on man
Than he'll take notice of: in every path
He treads down that which doth befriend him,
When sickness makes him pale and wan.
Oh mighty love! Man is one world, and hath
Another to attend him! —*George Herbert* (1593-1632.)

SUNDAY SCHOOL DEPARTMENT.

PRACTICAL SUGGESTIONS.

J. LL. J.

I.—OBJECTORS ANSWERED.

It is useless to discuss methods in the Sunday School until the School itself is justified. The first task is to show cause for its being, in the face of the following honest objectors, which are to be found in every community where the organization of a Liberal Sunday School is under consideration:

1. *No special work for it to do.* Admitting that we have no soul-saving "scheme" to enforce, and that we cannot consent to use the Sunday School as recruiting stations for any sect or theological party, there yet remains the great work of moral and religious education. The former, with the exception of a few severe rules and cold regulations, is postponed to the Senior year in our schools and colleges; then it is philosophy applied to morals, more often than it is morals applied to life, while the latter is well-nigh prohibited entirely in our public schools, and the Liberal, in his large desire to secure absolute freedom of conscience, is doing all he can to secularize public education entirely. The average parent, even a well-to-do home, is so engrossed with the material cares and social interests, that the child receives but the minimum of moral instruction and religious training. The mother devotes herself to the physical, social, and intellectual needs of the child; the father is so busy earning money to pay the bills, that they have little energy and less holy leisure with which to approach the religious forces in their children. As a consequence, children on every hand grow up with irreverent lips, violent hands, and impure minds. Intelligent rogues infest all public positions. Selfish though accomplished women burden society. Evolution teaches that conscience is a bud of recent development, of very slow growth. The child is not born with one ready-made, but it must be made within him. "It is a long way from the gorilla to Newton," says Emerson; but every child that attains to nobility must travel most of that distance, in morals and religion. To impart that instruction that will "make for righteousness," to sow the seed of goodness, and to nurture the garden that grows the grain of character, is the special business of the Sunday School. The day school goes directly for the multiplication table, indirectly for the golden rule. The Sunday School makes the beatitudes the principal thing. Not to substitute, but to supplement the home, to articulate home instruction, to insist upon home interest in these matters, is the function of the Sunday School—a work which cannot be successfully delegated to any other form of moral or religious industry.

2. *No definite lessons to teach.* Sympathizing fully with the recoil from the catechism—shrinking from dogmatic instruction—conscious of the great diversity of thought existing among the Liberals in any community—we still insist that there is a world full of verities which the children need to know, which we ought to teach. Not only the vocabulary of duty should we give them, but we can enforce the lesson by texts drawn from the larger Bible of science, history, and experience. We need to teach them reverence in the presence of that mystery that enlarges with intelligence, respect for that girdle of law that binds each to each and all to the Great Father—to teach them that "that can never be good for the bee which is bad for the swarm." We neglect the education of our children if we fail to give them the most reasonable and recent conclusions concerning the Christian bible, church and leader, the prophet of Nazareth. There are ideas of God, heaven, hell, and humanity, that hurt, and we ought to warn and arm our children against them. Others there are full of helpfulness and inspiration. We should endow our children with these.

3. *It is wrong to so early bias the mind. Why pre-empt the child's intellect?* It cannot be helped. The air is full of dogmas. A theology of some kind the child will have. It is simply a question of better or worse. Suppose that, in our Sunday Schools, we make leading dogmas out of Free Inquiry, Sympathy of Religions, Mental Hospitality and Growth.

4. *The Sunday School is a troublesome rival to the Church. It keeps the children away from the preaching service.* So much the worse for the church. The first problem is to bring the congregation to the Sunday School, then the Sunday School will go with the congregation. Should not the best energies be consecrated to the children? "Give me the children until they are twelve years old, and I care not what you do with them after that," said the far-seeing Archbishop Hughes of the Catholic Church. "Sing to me a bairn's song," said a famous Scotchman, on his death-bed. "Earliest things last the longest," says George Eliot.

5. *I don't like the work. I hate to teach.* This is the most serious, as it is the least worthy, objection to the Sunday School. To all such objectors there is but one answer: So much the greater need of Sunday Schools, not only for the child's sake, but for yours. Alien is the soul that does not love children. There is a false pride in the heart that cannot stand the questionings of a child. The child has always been a minister of grace, and the Sunday School is needed as a means of grace to those who are ever in danger of losing their way in selfish wilds. A little child may lead them back to the fountains of generous enthusiasm, and enjoy again some flavor of the primal innocence.

II.—MECHANISM AND OPERATIVES.

1. *Room and fixtures.* Place not too much importance upon these. Attractive walls, convenient class rooms, maps, blackboards and pictures are desirable, but by no means indispensable. Some of the dullest Sunday Schools we have ever known we have found in elegant surroundings, while admirable work is frequently done in plain halls or private parlors. A map occasionally exhibited to illustrate a lesson we think better than one hung continuously on the wall. 'Tis harder to fix the mind upon that which has become common place to the eye. Fanciful blackboard lesssons executed in colored crayons, &c., had better not be undertaken unless there is a supply of that kind of talent in the school, for such highly-spiced food may destroy the appetitie for the plainer dishes that may be served on the board, *e. g.*, the subject for the day—a suggestive maxim, an announcement or a review. Reversible boards that revolve horizontally from side to side are preferable to those with a vertical or top to bottom movement. The lesson may then be put on either side without exhibiting till it is best.

2. *Superintendent.* Let him be a man of executive rather than talking ability, if they cannot be combined. Wanted! a Superintendent who never gushes about "dear little friends, &c.;" who never talk when he has nothing to say; who, having said a thing once, will not say it over again in a weaker way. Who never bustles; who secures quiet by working quietly himself; teaches punctuality more by practice than by precept; who matures his plans before attempting to work them.

3. *Secretary or Assistant.* The one indispensable man or woman of all work, who keeps the records, carries the roll in the heart as well as on the book, collects the pennies, distributes lesson papers, service books, etc.; knows about everything, is always there, is never discouraged, can do with but little appreciation and but few compliments. Without this officer there is a poor school With such an officer much good work will be done, even with indolent teachers and a preacher for Superintendent.

4. *Teachers.* In no place is genius more acceptable, but in no place is the absence of genius a poorer excuse for shirking. Any honest man or woman with a loving heart and decent intelligence can, if they but will, do good work. Not lack of ability so much as lack of consecration, cripples us here. Not ignorance, but laziness is the insurmountable obstacle, for where there is no laziness ignorance can be dispelled.

To sum up under this head, the simpler the mechanism the better. The quality and not the number of the operatives is the chief thing. Better a small good school than a large poor one. Beware of elaborate machinery. Waste no energies in overcoming technical friction there. What few ropes and pulleys are necessary; keep them well out of sight. Trust but little to external contrivances, much to internal impulse. Better the children should stay away than that they should come for unworthy or sensational attractions. Beware of inflation. Statistics is no test of Sunday-School excellence. Too many tools crowd the bench and interfere with the workmen. Simplicity is a prime excellence in Sun day-School management.

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(About $10,000 of the $15,000 required is still to be raised.)

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